The Effect of Psychological Contract Fulfillment and Spirituality in the Workplace towards Lecturer Performance in Research

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Abstract

Lecturer assignments at private universities require support and involvement. Physical, cognitive and affective expressions of the lecturer determine the success in putting forward research ideas that are able to show novelty. Current research results are still limited to fulfilling administrative obligations and have not shown a significant contribution to the development of science in terms of concepts, methods and values. Spirituality as an individual resource is not given enough attention. The purpose of this study is to analyze the effect Psychological Contract Fulfillment (PCF) and Spirituality in the workplace towards lecturer performance in research. The method used a survey on private university lecturers in the provinces of West Java and Banten, Indonesia. Data analysis using covariant based SEM. The results showed that PCF had an effect on work engagement. PCF has a relationship with spirituality. The spirituality that is practiced and understood by lecturers in the workplace is a spirituality that shows transcendental meaning and becomes a new source for PCF, involvement. Work Engagement produces performance as long as it is driven by PCF and Spirituality. The research implication is to integrate practice and understanding of spirituality as resources to support work engagement into lecturers' research activities.

Keywords: Lecturer Performance in Research, Private University, Psychological Contract Fulfillment, Spirituality in the Workplace

Introduction

The dynamics of change and technological development demands a more active role for universities in producing applicable research. Lecturer research in developing countries lags far behind with developed countries. University ranking and impact ranking at the top are always occupied by universities from developed countries. The best research produced by universities is still dominated by public universities. Private universities in Indonesia are lagging by state universities in producing lecturer research work due to the weakness of private universities in the aspect of limited budgets and inadequacy in aspects of research methodology (Brew et al., 2015). Some aspects of these weaknesses are psychological construction in understanding the world as a problem, weak discourse of ideas, training and

guidance support, access to research forums and conferences, future career planning (Hemmings & Hill, 2009). Jongbloed et al (2018) argued that the budget issue in higher education is generally a matter of debate. Guidelines on research procedures in technical and practical aspects are still weak (Antoniou & Moriarty, 2008). Human resources, research expenditures, and research tools are still lacking (Zhang et al., 2016). Teelken and Lomos (2009) reveals the fact that the quality of higher education management in its form and character is incompatible with academic work, both teaching and research, especially the control system and quality assurance. Research activities, teaching, become more difficult (Blackmore & Sachs, 2007).

Research has a strategic function for the development of science and civilization. Javed et al (2020) argues that research can promote change in society and humanity. Marginson (2016) even sees it from a sociological perspective as a field of power. However, Zajda and Rust (2016) question assumptions about educational institutions and how education is delivered. Shea and Hara (2020) stated that the priority of higher education is to restructure the higher education system towards high performance. Lin (2019) states that educational reform encourages a change in the role of lecturers to become researchers. Efforts to encourage lecturers to have high performance are carried out through the system. This role can be realized with the support of competent human resource management, namely lecturers.

An effective approach to help lecturers becomes researchers through daily research practices and through the professional learning community Bu and Han (2019). Lecturers are required to have adequate competence, have high involvement in research, have new ideas that are poured out in research. The fact is that lecturers in private universities are more involved in teaching, including taking on teaching assignments at several universities than in research. This is a dilemma that teaching is more than research. Winarno and Hermana (2019) show that the research performance of lecturers in private universities is very low. Research performance requires support from internal and external sources.

Various explanations are given about the research performance of lecturers in tertiary institutions. Research performance requires full involvement such as searching journals, reviewing, comparing previous studies to bring out newness and demand adequate resources. Spirituality has deep meant for the religious traditions of eastern society. Spirituality as a more subjective and transcendental resource. Petchsawang and Duchon (2009) describe spirituality in an Asian context which tries to reduce the existence of counter-understanding of spirituality in different traditions. Roof (2015) argues that the construction and definition are unclear and multidimensional spirituality. Peltonen (2019) describes the philosophical reflection of the myth of transcendence as a tool for spiritual open awareness. Vasconcelos (2010) states the importance of developing spirituality based on a religious approach. In fact, spirituality and religion are subjects that are closely related to human history. The form of understanding religion becomes problematic if it is not based on reason. Spirituality has a transcendental meaning which is a source to encourage involvement in work and performance but is rarely explored in depth. Kwiek (2015) suggests research productivity as a rare theme. Verification of the position of spirituality in the workplace needs to be done as an effort to obtain an explanation of performance as stated (Gani et al., 2012). Spirituality as a moderation of the relationship between job overload and satisfaction (Altaf & Awan, 2011).

The concept of spirituality is more interpreted by perspective in the traditions of western societies. Spiritualitas in eastern society has a spiritual meaning that indicates an orientation to things that are religious in nature. The majority of eastern societies follow Islamic religions

and traditions and thus, it is clear that the conceptualization of spirituality in eastern societies is different from that of western societies. From an Islamic perspective, spirituality and religion are often intertwined with each other and encompass all aspects of one's life (Weathers, 2017).

The results of this study can be used as a framework to reinforce the position of spirituality in the eastern tradition to encourage performance. Extending the framework for optimizing the function of spirituality in working life in universities without neglecting spirituality views based on religious doctrines commonly found in eastern traditions. The research objective was to analyze the influence of PCF and spiritual understanding and practice in private universities as a source for WE and performance in research among lecturers in Indonesian.

Literature Review
Job Performance

Along with the demands of competition and limited resources, the concept of performance develops. Performance is the quantity or quality produced or services provided by employees (Luthans et al., 2005). comparison between work results with the standards set (Dessler, 2015). What employees do or don't do (Mathis & Jackson, 2010). Institutional value (Armstrong, 2009). Performance is required in terms of limited problems or new ideas to solve problems better (innovative performance). Innovation is the basis for developing innovation performance (Kanter's, 1988). Innovation as an output of job problems, mismatches, discontinuities, and trends (Drucker, 1995; Si & Wei, 2012). Chen et al (2012) stated that innovation performance is a complex behavior consisting of three different behavioral tasks, namely: idea creation, idea promotion, and idea realization (West & Farr, 1990). Alghamdi (2018) states that it is an innovative result consisting of generalizing and implementing new and useful ideas. Employee innovation performance is measured by new ideas, working to implement new ideas, finding better ways, and better processes and routines (Welbourne et al., 1998).

In the world of education, job demands on lecturers as part of higher education include research. Hemming and Hill (2009) argues that research is a long-term workload. Research is an innovative thinking that results in publication of articles or patents (Hedjazi & Behravan, 2011). Lakkala et al (2015) describe it as participation in knowledge even to solve obscure problems, organize work and create new and novel solutions in knowledge. Zajda and Rust (2016); Zhang et al (2016) stated that research is one of the outputs of various inputs in higher education. Brew et al (2015) suggested the productivity of lecturers in research. Antoniou and Moriarty (2008) emphasized that lecturers are required to use time and energy for research and writing in addition to teaching and administrative workloads.

Psychological Contract Fulfillment (PCF)

Individual perceptions about the fulfillment of obligations by the company are not only transactional. Rousseau (1995) suggests psychological contract fulfillment as an individual's belief about reciprocal obligations. The fulfillment is relational. Schaufeli et al (2002) define engagement as a positive, satisfying, work-related state of mind characterized by vigor, dedication and absorption. The perception of the relationship, the social exchange, forms an obligation that forms a psychological contract based on promises from the company. In the management of human resources in the organization, Blomme et al (2010) stated that psychological contracts develop through a process of interaction between employees and employers. which comes into force during recruitment but could be affected by a number of

other human resource practices such as performance evaluation, compensation and training. Blomme et al (2010) define psychological contracts as the result of the interaction process between employees and entrepreneurs. Lub et al (2012) argued that as employees' beliefs about mutual obligations between employees and organizations, employees have certain beliefs about what employees should offer and what should be offered in return. Bal et al (2013) stated that the view that comes from the concept of ethics explains that the nature of the obligation of a psychological contract is much stronger than the generic perception of social. The source of the value of individual obligations for psychological contract fulfillment is based on moral ideas. Chen and Chieh (2014) defines a psychological contract as employees' perceptions and anticipations of their responsibilities in a work exchange relationship with the company. Behery et al (2016) argued that a psychological contract is a set of promises or obligations that can be legally enforced between an employer and an employee. Van den Heuvel et al (2017) explained that psychological contract fulfillment is an affective, behavioral, and cognitive response to organizational change.

Spirituality at Work
The concept of spirituality is developing. Guillory (2001) defines spirituality and religion as two different things, although the phenomenon is related: spirituality comes from an inner awareness outside the belief system, which is taught or learned. Spirituality refers to the basic values and meanings that underlie life, whether worldly or not, consciously, or unconsciously, increasing commitment to these values and meanings (Griffin, 2009). Spirituality is the search for interrelated meaning and purpose in life. There is a clear differentiation between religion and spirituality. Petchsawang and Duchon (2009) stated that spirituality in the workplace is multi-dimensional.

Even Mohamed et al (2004) explained that spirituality can cause confusion and frustration, because it is not clear which definition. Robbins and Judge (2017) explains that spirituality in the workplace is not about organized religious practice, not about God or theologians. Milliman et al (2003) describe the central dimensions of spirituality at work: (1) meaningful work, namely the extent to which people experience deep feelings of meaning and purpose in the workplace; (2) a sense of community which states that people see themselves as connected to one another; and (3) alignment of values between their personal values and the goals / mission of the organization. Rego et al (2007) suggest dimensions of spirituality in the workplace: a sense of togetherness, harmony with organizational values, a sense of contribution to society, enjoyment at work, and opportunities for inner life. Spirituality at work as the spiritual well-being of an individual in working conditions (Altaf & Alwan, 2011). Although there is a differentiation between religion and spirituality, it is difficult to distinguish between the two groups in the eastern tradition. Spirituality and religion have closeness, even religion as a source of spirituality. Petchsawang and Duchon (2009); Giacalone and Jurkiewicz (2010) suggest that transcendental meaning in human experience is very subjective in religion. Spirituality in the eastern tradition cannot be separated from religious understanding. Miller and Ewest (2015) describe exclusive religiosity in the workplace. Basically, the construction of belief and spirituality requires refreshment. A new conception of best practice is needed to develop policies and practices to address the integration of faith and work as the environment changes. A new thought construction based on the relationship between spiritual values and religion. The basis for spiritual development is religion (Vasconelos, 2010). Each dimension of religion has a connection to another dimension in spirituality and cannot be seen in isolation. Karakas et al (2010) argued that spirituality

upholds the ethics of compassion and leaves values for future generations. The source of the value of spirituality is religion.

Work Engagement

Several other terms of work engagement include job engagement and employee engagement. Schaufeli et al (2002); Ghorbannejad and Esakhani (2016) suggest that employee engagement and work engagement have the same characteristics, shaping aspects, and basic definitions. Kahn (1990) defines work engagement as an employee's effort to carry out job duties and responsibilities by using self-expression, cognitive and emotional. Schaufeli and Bakker (2003); Soares and Mosquera (2019) define positive thoughts that encourage physical, cognitive, and affective expression for work. The nature of the obligation of a psychological contract is much stronger than that of generic perceptions of social (Bal et al., 2013). Employees' perceptions and anticipation of responsibilities in the work exchange relationship with the company (Chen et al., 2012; Chen & Chieh, 2014; Behery et al., 2016). Effective psychological contract fulfillment is characterized by a high dependence between the individual and the organization and productivity leads to the common good. Psychological contract fulfillment is different from a formal, written contract, but it is very real to the individual who holds it. Psychological contract fulfillment is: job content, development opportunities, job security, intra-organizational mobility, work-family balance, work atmosphere,autonomy, salaries, performance pay, clear job descriptions, and wider promotion opportunities (Blomme et al., 2010; van den Heuvel et al., 2017). Dabos and Rousseau (2004) classifies it into 2 dimensions, namely transactional and relational.

Hypothesis Development

Ha1: PCF has a positive effect on work engagement
Job resources are the physical, social, or organizational aspects of work such as social support from colleagues and supervisors, coaching, supervision, performance feedback, skill variation, autonomy, and learning opportunities. Bakker and Demerouti (2008) describe work resources and personal resources. Unfulfilled psychological contract fulfillment causes employees to limit the form of their involvement in achieving organizational goals. Rousseau (1995) explains that both relational and transactional increase engagement. A favorable psychological contract evaluation causes employee to be more involved in work and more motivated to contribute to organizational effectiveness (Bal et al., 2008; Zhao et al., 2007).

Ha2: PCF has a Positive Effect on Performance
Physical aspects are needed for job organization or as job demand according to (Bakker & Demerouti, 2007; Pandey, 2019). Turnley et al (2003), Ahmad et al (2018) explain the effect of psychological contract fulfilment on extra-role behaviours. Lecturers who can carry out a number of research activities have physical performance, including physical abilities according to empirical conditions, namely readiness to conduct field surveys, the ability to stamina for research, the skills to use computers to search for journal provider sites.

Ha3: Spirituality has a Positive Effect on Work Engagement
Spirituality as a predictor of WE (Roof, 2015). Working with the heart can express their whole self and fulfillment (Petchsawang & Duchon, 2009). Karakas (2010) explains that spirituality increases meaning in the workplace and encourages involvement in work. The acquisition of
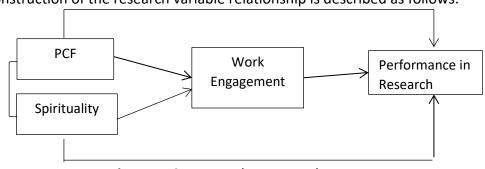
meaning and purpose in life, affects how it is expressed in work. Work is part of the process of making meaning out of life.

Ha4: Spirituality has a Positive Effect on Job Performance
Performance is related to critical thinking about morality utterance in relation to the role of a researcher and community service. Mohamed et al (2004) explain that spirituality expands participation in decision-making processes and beliefs. Corner (2008) suggests spirituality, awareness, and ethical behavior. Performance for lecturers is not just chores. Rego et al (2007) describe spirituality for commitment and performance. The understanding of the existence of the values that underlie life, both worldly and unworldly, consciously, or unconsciously increases commitment to these values and meanings that are manifested in work (Griffin, 2009). Employees who have acquired transcendental meaning in experiences, as stated by Petchsawang and Duchon (2009), Altaf and Alwan (2011), Khasawneh (2011), Giacalone and Jurkiewicz (2010) have a strong relationship with their work. Adawiyah and Pramuka (2017) argues that an interest in spirituality in the workplace has led to the development of various theories based on various religions.

Ha 5: WE have a Positive Effect on Job Performance
Engagement as a performance driver. Fitzmaurice (2013) states that the basis of the actions of a lecturer who is active in research, namely values, virtues, individual beliefs, joy, satisfaction in conducting research. Bakker and Albrecht (2018), Guan and Frenkel (2018), Christian et al. (2011) place work engagement as a predictor of performance. The success of carrying out a number of studies requires intellectual and physical abilities.

The construction of the research variable relationship is described as follows:

Figure 1: Conceptual Framework

Method
The research method used was explanatory survey, to obtain an overview of the research variables and to obtain an explanation of antecedent job performance. The study population was lecturers at private universities in the provinces of West Java and Banten, Indonesia who had the status of permanent employees. The number of samples was 310 with various positions in universities. At the structural equation modeling stage, questionnaires were distributed using google form to as many as 500 lecturers on the grounds that there might be extreme, incomplete, or non-returning data. The results of the analysis of the data collected showed that there were 310 complete data which were designated as research data. The analysis step refers to Bollen and Long (1993), namely: model specification, model identification, estimation, fit test, and model re-specification or specification.

Job Performance Measurement

The measurement of lecturer performance refers to the 2010 lecturer certification guidebook with a focus on innovation as stated by Drucker (1995), Kanter's (1988), Alghamdi (2018), namely: (1) coming up with new ideas in research, service, and teaching; (2) working to implement new ideas in research; (3) finding better ways to carry out research; and (4) creating better processes and routines in research. PCF measurement refers to Rousseau, 1995; Dabos & Rousseau, 2004). PCF in this study is indicated by job content development, job security, intraorganizational, mobilization, autonomy work, family conflict, atmosphere, salary performance related, clear assignment, career wider promotion. Measurement of work engagement, namely vigor, dedication, and absorption by Schaufeli and Bakker (2003) with an item scale such as: time passes when I am working, my work inspires me, it is difficult to get away from my job. Spirituality at work is measured based on Milliman et al (2003), namely meaningful work, sense of community, harmony with organizational values, transcendental meaning of Giacalone and Jurkiewicz (2010) in the Islamic and Christian traditions.

Results and Discussion

Based on the results of descriptive analysis, it is obtained a description of the PTS lecturer references as follows.

Table 1: Demographic Characteristics of Respondents

Description	Category	Frequency (n = 310)	%
Gender	Male	132	42.50
	Female	178	57.50
Age (Years)	20-25	12	3.80
	26-30	26	8.40
	31-35	53	17.10
	36-40	83	26.80
	> 40	136	43.90
Education	S1	28	9.00
	S2	241	77.70
	S3	41	13.30
Experience (Years)	<1	28	9.10
	1 - 3 <	40	12.90
	3 - 5 <	65	20.90
	5 - 10	110	35.50
	> 10	67	21.60

The results of the descriptive study of the variable description show that each variable has a tendency to be in a low level. Innovation performance as an indicator of performance is in the low group. The validity and reliability are the two main criteria used in SEM. The validity criteria were assessed using Confirmatory Factor Analysis (CFA). The reliability was assessed using Construct Reliability (CR) and Variance Extracted (VE). The result of validity and reliability can be seen at Table 2.

Table 2: Construct Reliability and Validity Analysis

Variable	Dimension	Loading Factor	CR	Decision
Psychological contract fulfillment	Job Content	0.747	11,223	Significant
	Development	0.791	10,476	
	Job security	0.760	10,775	
	Intra Org Mob	0.770	10,817	
	Autonomy	0.783	11,116	
	Work and Fam.	0.788	11,487	
	Atmosphere	0.725	11,841	
	Salary	0819	11,424	
	Performance related	0.798	11,548	
	Clear assg	0.796	11,611	
	Wider Promo	0.748	11,829	
	CR	0.964		
	AVE	0.753		
Spirituality at work	Meaningful work	0.802	10,412	Significant
	A sense of community	0.835	9,872	
	Alignment with organizational values	0.786	10,761	
	Transcendental meaning	0.799	10,617	
	CR	0.924		
	AVE	0.649		
WE	Energized	0.693	11,434	Significant
	Want to work fast	0.675	11,554	
	Work as a challenge	0.749	11,163	
	Inspiration	0.749	11,173	
	Enthusiastic	0.741	11,223	
	Pride	0.748	11,167	
	Mean	0.777	10,929	
	Get carried away	0.768	10,992	
	Difficult to separate yourself	0.651	11,718	
	CR	0.947		
	AVE	0.532		
Performance in Research	Come up with new ideas in the tridarma of college	0.915	7,293	Significant
	Work to implement new ideas	0.923	6,677	
	Finding a better way to college tridarma	0.641	11,652	
	Creating better processes and routines	0.675	11,522	
	CR	0.923		
	AVE	0.639		

The psychological contract fulfillment indicator has an Average Variance Extracted value of 0.753, the Composite Reliability Coefficient of 0.964. Spirituality has an AVE value of 0.649 with a CR of 0.924. The AVE work engagement value is 0.532, with the Composite Reliability coefficient of 0.947, which means that the estimation using the composite

reliability coefficient produces a reliability value of 0.947. The value of the innovative AVE performance is 0.64, with a CR of 0.923. The result of GOF can be seen at Table 3.

Table 3: Evaluation to Structural Model Fit Index

Goodness-of-Fit	Cut-off-Value	Result	Decision
Absolute Fit Measures			
GFI (Goodness of Fit Index)	≥ 0.90	0.677	Marginal Fit
RMSEA (Root Mean Square Error Ap)	≤ 0.08	0.125	Marginal Fit
Incremental Fit Measures			
NFI (Normed Fit Index)	≥ 0.90	0.738	Marginal Fit
CFI (Comparative Fit Index)	≥ 0.90	0.771	Marginal
IFI (Incremental Fit Index)	≥ 0.90	0.773	Marginal
RFI (Relative Fit Index)	≥ 0.90	0.712	Marginal
Parsimony Fit Indices			
PNFI (Parsimonious NFI)	≥ 0.50	0.671	Good Fit

The GOF estimation results consist of good fit, marginal fit, and bad categories. Based on the results of the GOF test, it shows that there are several criteria that have not met. The model fully shows good confirmation based on indicators and the causality relationship between factors. Researchers made improvements to the model by removing several samples that were rated as outliers. The result of the improvement shows its conformity with the observation.

Full Model

After testing the measurement model and testing the structural equation model that fits as a whole, the next step is to examine the relationship between the constructs built according to the proposed hypothesis. The results are shown in Table 4 below:

Table 4: The Result of Structural Model Parameter Estimation

Path		Standardized
PCF → WE		0.761
PCF → Performance in Research		0.135
Spirituality → WE		0.648
Spirituality → Performance in Research		0.051
WE → Performance in Research		0.630
PCF ↔ Spirituality		0.835

PCF has an effect on WE by 57.91%, in line with Bakker and Demerouti (2008), Rousseau (1995) and (Bal et al., 2008; Zhao et al., 2007). The availability of resources is an important aspect for lecturer involvement in research. PCF has a positive effect on performance, in line with Bakker and Demerouti, 2007; Pandey, 2019; Turnley et al., 2003; Ahmad et al., 2018). Spirituality influences WE in line with Roof, 2015; Petchsawang & Duchon, 2009; Karakas, 2010). Spirituality has a positive influence on job performance although it is very low in line with (Altaf & Alwan, 2011). Employees who have acquired transcendental meaning in experience, as stated by Petchsawang and Duchon (2009); Giacalone and Jurkiewicz (2010) have a higher result orientation on work. In the Indonesian context, spiritual meaning has not

been implemented into work that produces novelty in research. There is counterproductive in the construction of thinking about reality as outlined in research with spiritual constructions that are more ideological. The meaning of spirituality requires a mediating variable so that it can be translated into real work. WE have a positive influence on job performance in line with Fitzmaurice (2013); Bakker and Albrecht (2018); Guan and Frenkel (2018); Christian et al (2011) who place work engagement as a predictor of performance. There is counterproductive in the construction of thinking about reality as outlined in research with spiritual constructions that are more ideological. The meaning of spirituality requires a mediating variable so that it can be translated into real work. WE have a positive influence on job performance in line with Fitzmaurice (2013); Bakker and Albrecht (2018); Guan and Frenkel (2018); Christian et al (2011) who place work engagement as a predictor of performance. There is counterproductive in the construction of thinking about reality as outlined in research with spiritual constructions that are more ideological. The meaning of spirituality requires a mediating variable so that it can be translated into real work. WE have a positive influence on job performance in line with Fitzmaurice (2013); Bakker and Albrecht (2018); Guan and Frenkel (2018); Christian et al (2011) who place work engagement as a predictor of performance.

The construction of spirituality that has generated a lot of debate cannot be separated from the underlying value structure in the traditions of eastern society. The construction of spirituality dimensions as stated by Milliman et al (2003), namely meaningful work, a sense of community, harmony with organizational values, transcendental meaning, (Giacalone & Jurkiewicz, 2010) can be accepted as a comprehensive paradigm of spirituality at work in the perspective of eastern societies such as in Indonesia.

Another finding is that the relationship between PCF and spirituality variables in the perspective of eastern traditions is very high. Spirituality is widely interpreted as religiosity, means transcendental, and becomes a source of value for individuals. Individual beliefs in organizational life determine the involvement of lecturers in their work. The conditions in private universities are quite varied. There are various PCF management system differences, especially private universities that are less favorite, even some private universities do not pay their lecturers properly and have the potential to create a work atmosphere that is not conducive, high dominance of some groups on lecturers, very low support for research, and a system of governance. manage that does not pay attention to conflicts between work and educational demands. In this condition, spirituality becomes a resource for WE. Adawiyah and Pramuka (2017) argues that there is ineffectiveness in the workplace due to the separation of spirituality and religion in the workplace.

Spirituality as a source to support WE and innovative performance cannot be separated from the transcendental meaning as stated by Peltonen (2019). The form of understanding religion becomes a problem if it is not based on reason which makes religious symbols more prominent and exclusive in the workplace. Spirituality in the eastern tradition is part of the resources for WE. Religious doctrine is placed inclusively by providing hope for organizational life in harmony with one another with high community ownership.

Without community ownership, absolutism will emerge which can put religion in a crisis of function and meaning for the work life of an organization. Religion as a complement to spirituality is a resource for, WE and does not alienate individuals and is limited to developing creativity in seeking novelties in science through research. These resources reduce the suppression of the lecturers' common sense in researching and presenting knowledge through their involvement in research. Religion becomes a source to avoid self-alienation.

The existence of a religious approach in spirituality is closely related to engagement and quality of work, reducing manipulation and encouraging ethical legitimacy in research. As stated by Mohamed et al (2004) that spiritual people feel a strong commitment and community with others. Khasawneh (2011) stated that employees want more control over work, work-life balance, personal growth, and meaning in work. Khasawneh (2011) emphasizes spirituality in the workplace as the key to organizational success, meaning and connection. It is in line with Miller and Ewest (2015) that there is a need for manifestation of religious expression, identity, and experience in the workplace.

The contradiction between religion and the administration of management systems often appears. The religious mindset is absolutely in view that all religious teachings are thurify in nature, which puts forward the element of revelation rather than reason. Revelation and reason are gifts from God and cannot be contradictory one another even revelation can be guides and helpers to reason. This conformity is translated into the organizational governance system. In the era of developing a pluralist approach in understanding religion, religious truth has become a function not a goal. The function of religion is to maintain the integrity of social life in organizations. Religion as a system of knowledge and belief system provides facilities in the form of religious knowledge which are directed to create a tolerant social life system with a shared orientation, namely performance.

The design of human resource governance that can encourage performance through high involvement is carried out thoroughly by integrating spirituality as a resource, paying attention to the characteristics of spirituality for a more meaningful community life and work. The institution encourages the development of a life of spirituality by integrating religious values and systems that can support human resource governance structures, for example training and development, especially those related to research and development of professional learning communities.

Research Limitations
The research was conducted with respondents who were on campus. There is a possibility that respondents are less representative of the population. In addition, the reach of research focuses more on private higher education institutions located in urban areas. Subsequent research focused on psychological empowerment for lecturers and leadership as a resource for WE.

Conclusion
WE produce performance as long as it is driven by PCF and Spirituality. The research implication is to integrate practice and understanding of spirituality in the Indonesian context into research activities.

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